

From the Author

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A
PLAN OF EDUCATION
DELINEATED
AND
VINDICATED:

TO WHICH ARE ADDED,
A LETTER
TO A
YOUNG GENTLEMAN
DESIGNED FOR THE
UNIVERSITY, AND FOR HOLY ORDERS.

AND A SHORT
DISSERTATION
UPON THE
STATED PROVISION
AND
REASONABLE EXPECTATIONS
OF
PUBLICK TEACHERS.

By GEORGE CROFT, D. D.
VICAR OF ARNCLIFFE, MASTER OF BREWOOD-SCHOOL, AND
CHAPLAIN TO THE RIGHT HON. THE EARL OF ELGIN.

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MDGCLXXXIV.



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This small token of respect and gratitude,
is humbly dedicated,

By their most obliged,
and most devoted Servant,

G. C R O F T.



P R E F A C E.

APOLOGIES for Publication are little attended to, and seldom thought sincere. The Reader is requested to accept the following observations as resulting not from the Vanity of being deemed an Author, but from the experience of fifteen Years, communicated with no affectation of Novelty, and without any parade of diction; not addressed to the learned,
for

for they well understand the Value of the Learning they have acquired, but to such as being captivated by the Charms of Novelty imagine that a supine acquiescence in established Modes of Education is disgraceful to themselves and prejudicial to the rising Generation. Empirics are to be found in all professions, and so numerous are they in ours, that we ought in justice to caution Mankind against their deluding Arts; and if they should insinuate that the Malignity of Competitors influences our Conduct, we would have them know that we carry on no Contest with ignorance, meanness, and ostentation ;



ostentation; for Seminaries of useful knowledge are, after all the Success of Pretenders, so many, that no Individual can be justly thought to arrogate to himself what is applicable with greater force of argument to superior Talents, longer experience, and deeper Erudition.



ERRATA.

P. 11. For members read numbers.

12. For ~~ce~~—be.

29. For occurences—occurrences.

30. For indespenfable—indispenfable.

32. For Nale—Hale.

For made—have made.

33. † before Commenius.

36. For Vilebus—Vilibus.

39. For lessoned—lessened.

PRELIMINARY OBSERVATIONS.

IT is greatly to be lamented that those directions upon the interesting subject before us, which are given with so much confidence of Success, and with so much severity against established Methods, come, generally speaking, from Men who have never put them in Practice, and who are unacquainted with the difficulties and obstacles which a Teacher has to encounter. The name of Locke, will ever be revered in this Country; yet his Censure of the Exercises of publick Schools will be found both wanton and groundless. By the way, his resentment against Syllogisms would have abated had he reflected that all just reasoning must be reducible to the Syllogistical Form. Milton before him, wrote a Treatise on Education, which perhaps might be of Service to some one extraordinary person, possessed of all possible ingenuity and all possible diligence. Of the boasted proficiency of

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Milton's

Milton's Pupils, Dr. Johnson has given so satisfactory an opinion, that future Enquirers will, without depreciating Milton's Abilities, doubt his Success. No one has treated publick Teachers with more illiberal Severity than Sir Richard Steele; the Reputation and Popularity of the Spectator has given him a Rank, which in these days, as a Writer, he could not possess. Nor is it to be doubted, that many an indulgent Parent has read his observations with real Sympathy for the Child, and the utmost indignation against the Master. By reasonable Persons it will be allowed, that he has poured forth upon a Class of Men, who in general, and with proper allowances made for human infirmities, deserve well of the Community, such a Torrent of reproach, as more disgraces himself than them. He supposes also, what is equally false, that the Learners are all meekness, gentleness, goodness. A Teacher of a liberal mind is conscious to himself that he exercises no severity, which is not absolutely necessary, and he knows that the evil propensities of children grow up with their good ones, that "whoso spareth the rod, hateth his Son," and that "Children are to be brought up in the discipline (for such is the Sense of the original) and admonition of the Lord." And "though no chastisement for the present be joyous but grievous," though it be more painful to him who inflicts than

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to him who receives it, yet when a child is convinced that nothing is intended except his own advantage and reformation, there can be no danger of losing his affection ; or if there should be any such danger, better were it to despise the Pupil's opinions, than court popularity by improper compliance. We are often told with the assurance of its being an indisputable Axiom, that Children will do more from Love than Fear. But it is not considered that the Rudiments of Learning are attended with many difficulties, and that the task of acquiring them is irksome and laborious. The Child may love his Teacher, but he may hate his Books, and that hatred may make him remiss and inattentive. Now whatever is required must be enforced by some sanction : The little Communities must be governed to a certain degree like the great : A Law in either loses its effect unless obedience be encouraged by some reward, and disobedience checked by some punishment. The future good consequences of diligence, Children do but faintly foresee ; and, after the too common example of riper years, they purchase a little present pleasure by the neglect of solid advantages to come. Tenderness and Humanity are popular virtues, and whatever is alledged against them even in their greatest excess, is heard with impatience. But he, who labours for the publick good, and

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who combats with wayward dispositions, must be above the fear of displeasing, must be above the fear of acting according to the dictates of his reason, whatever may be the consequence. And it is well known that those Seminaries of Learning, where no improper indulgence is shewn, produce the most able men; while those, which adapt their Methods of Education to the absurd and groundless apprehensions of indulgent Parents, are proverbial for the ignorance and narrowness of their Students. It is not in the power of any Man to make the Rudiments of Learning pleasant, and the Precept to do it, so often sounded in our ears, is another instance of vulgar Prejudice and Error. It is much more ingenuous, and much more true, to say, that the present hour brings the labour, the pleasure and advantages will follow after. And what is there in Learning which does not happen in every other attainment? Are not the beginnings of all things attended with difficulty, and is not every great work of Man accomplished by long and unwearied application? Why then should we misrepresent or disguise? Why should we stile that pleasant which cannot but be irksome, why should we stile that easy which we know to be the contrary? 'Tis true that the Way may be made smother by art, but it will still remain sufficiently rugged, and the ascent will be sometimes

times slippery and steep. Men studious of popularity have affected to point out another equally safe and much more easy, and have unfortunately misled the credulous and unwary. Advantages have thus been lost, which could never be recovered, and the disappointed Parent has found himself under the necessity of placing his Son in some station where Learning is less wanted (for it is extremely useful in all) because the time for acquiring it has been idly squandered away. Those who affect to teach every thing at once, seldom teach any thing as they ought—The exertions of the most industrious in the early part of life are but feeble, and excessive variety distracts and confounds. The learned Languages have difficulties peculiar to themselves. Another direction is given with equal confidence and with equal absurdity—Consult the peculiar disposition of each Individual under your care. The restraint of Authority will not admit of this: Boys and Men are known only by their Equals, by those with whom they spend their hours of leisure and relaxation. The capacities of each should be fairly tried, and performances equal, or nearly equal to those capacities, should be expected. If liberal admonition will enforce diligence, it is needless to say that Severity will never be shewn. Of that the Teacher only can be a Judge. And he will consider himself as the Governor of a little
Community,

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Community, which he is to govern by general Laws, and without partiality—The consequence is that these general Laws must be submitted to, and each Individual must resign part of his natural Liberty for the preservation of regularity and order. And in Seminaries of Learning, as in the State, some things will become criminal that are not so in their own nature, from certain inconveniences with which they may be attended. Nothing can fix the authority of a Teacher upon a more solid foundation, than if those committed to his care be convinced that he acts from no private prejudice, from no unfavourable impression hastily received, but that he adheres inflexibly to those rules which he has prescribed to himself, that he is above the temptation of courting the favour of the rich, and of making invidious distinctions. The Learner thus knows the Laws by which he is governed and obeys them with cheerfulness. He sees no hardship in his situation, because he is assured that nothing happens to him, which under similar circumstances would not happen to another. Admitting it were possible, which it certainly is not, to know the real dispositions of those entrusted to his care, the Teacher would find it extremely difficult to conduct himself accordingly. Each Pupil would suppose a partiality, and every hour would furnish matter for complaint. It has been before allowed that

that a Teacher may know the capacities of his Pupils, but this must be understood under some limitations. His knowledge is only general, nor can he tell how far diligence and attention might have prevented many of the errors of which he is a witness. He will therefore severely censure such alone as are gross and palpable, such as common care might have prevented. There are not two persons to be found, who have the same difficulties to struggle with; one, without perhaps any general superiority of understanding, will in a moment comprehend, what another with the utmost labour can scarce find out. It is the misfortune of Parents frequently to mistake both the Abilities and the Disposition of their Children—The weakness of human nature gives way to the partiality of affection. A lively fancy is often confounded with genius, and mildness is often imputed to a temper, which was never tried by contradiction, which was always cheerful from a compliance with every absurd and unreasonable wish. Moreover, good sense is frequently found without any great talents for Learning, and it is absurd to conclude that a Child of quick Parts in other respects will necessarily be a Scholar: As well might we suppose that a good Mathematician will, of course, be a good Painter. The appearance of mildness in riper years is often mistaken for the reality, and
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why not in Children? A soft insinuating address deceives the unwary; and the tender, the affectionate Friend abroad, is sometimes the harsh, the brutal Tyrant at home. Tears themselves are not always the effect of sorrow and repentance, but of vexation and disappointment. Nor can it be wondered at, that Parents should be blind to their second selves, only let them suppose that another may see better and with more impartiality. It is dangerous to weaken the authority which they have delegated, by improper enquiries: That the young and unexperienced should be made to sit in judgment upon the conduct of their Teachers, is a severe reproach to those who suffer it: In every matter which concerns themselves, they will be tempted to palliate and disguise; and as to what concerns others, they have no right to gratify curiosity or to record miscarriages. Tale-bearing, the general vice of the World, should be checked in its beginning: A full and perfect confidence in the abilities and discretion of the Teacher, can alone secure the obedience of the Learner: Distrust should always be followed by separation. The expectations of Parents are, comparatively speaking, sometimes immoderate, at which however the Master should neither be offended nor surprised. For besides the natural partiality adverted to before, there is in Education, as in all human things, much

much disappointment; and every one who engages in it hopes that he shall accomplish something more than those who have gone before him, little considering what an eminent Writer lately observed, "That no one can be taught faster than he can learn." But what wonder that his performances should fall short of the expectations of others, when they fall short also of his own? Proficiency is the best and the only proof of Abilities; all other kind of judging is vague and uncertain.

The long agitated Question, whether a publick or private Education be preferable, remains as yet undecided in the opinion even of very respectable Men. A feeble effort may be pardonable; the removal of the smallest scruple contributes something towards Conviction. It is said that a publick Education will make a better Scholar, and a private one a better Man. Were this Assertion true, the dispute would be ended, and every publick Seminary should immediately be abandoned. But the Truth is, that a solitary situation has its vices, and he, who has been long accustomed to consult his own ease and convenience, will at last grow indifferent to the concerns of others. And whoever comes forth into the World with such a turn of mind, will be a very despicable member of the Community. We are all of us intended for So-

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ciety, why then should we not be accustomed at an early period to cultivate the social Virtues, to a mutual exchange of good offices, to a regular distinction of Characters, to the pleasures of friendship, to the struggles of competition, to a laudable emulation? No Friendship is more disinterested or more lasting, than that which is formed at an early age, before caution has taught hypocrisy and dissimulation. With much good, there is reason indeed to apprehend much evil: But where can any human being be placed out of the reach of temptation? In the present day, when Luxury finds its way into every part of the Island, blame is justly due to those, who from a weak compliance with corrupt custom, supply so largely the means of improper gratification. Against the bad effects of this misconduct, all the vigilance, and all the good advice of Teachers, can be no security. For those, who ought to declare war against every Vice, it is difficult to determine which are the most odious, and consequently which are to be guarded against with the most circumspection: But this may be asserted with truth, that the selfish and the sullen are at least as deserving of censure as the licentious and extravagant, and perhaps experience sooner reforms the latter than the former. Yet is it to be feared that the Popularity of Tom Jones's Character, and of many imitations upon the stage, may

may produce too great an imitation in real Life, and make a young Man of Spirit and Vicacity believe that Regularity of conduct is an argument of a groveling or hypocritical mind, and that dissipation and embarrassment are necessary to render him acceptable and amiable. After all, it should seem that the Virtues cultivated in a publick Seminary preponderate in its favour, but how much more the Learning acquired in it? The mutual aid given by the Pupils is infinitely greater than any the Teacher himself can give: When almost every doubt can be communicated without reserve, and is removed without murmuring, the rugged Path of Knowledge is made smoother, and a participation of the same Labours adds cheerfulness and industry to every individual. Distress itself is lessened by members; the Soldier and the Sailor are animated by assistance and example. Need I observe also, how often Merit, which would otherwise have lain dormant, has been rewarded; how often Misery, which would otherwise have remained unnoticed, has been relieved, from Connexions formed in the early part of Life? But let not any Pupil enter a publick School with the mercenary view of being patronized by the honourable and the wealthy; he may be tempted to servility and meanness, and should he succeed, which is seldom the case, what compensation will the im-

provement of his finances be for the depravation of his heart? Indeed it is scarce possible for any one to be so corrupted, whatever may have been the Views of his cautious Parents and Guardians; and a concourse of young people of various conditions, subject to the same discipline, corrects in those who are nobly born, every supercilious thought, every exalted notion, and pre-eminence of rank is lost in the pre-eminence bestowed upon merit. Even to riper years, the splendour of Equipage is dazzling, the Luxury of sumptuous fare is enchanting. To be removed from the one and from the other is salutary and useful, turns the mind upon itself, and brings to consideration the natural equality of Man.

The following Plan, it is humbly presumed, will remove the Prejudices of those, who think the Education of a Grammar School too circumscribed; and the fidelity with which it is executed, must be left to the Judgment of those who make the experiment. It is no unreasonable expectation that every Boy should be able to read a common sentence of English at eight years of age; and if he continues till eighteen, with tolerable abilities and tolerable diligence, he may finish the Course completely. But should he be admitted at twelve or thirteen, which is too commonly the case, he may
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not only have squandered away his time, but even his Memory, and his Habits of application may have been almost lost for want of proper exercise. The difficulty of recovering them has been so frequently experienced, that Parents cannot be sufficiently cautioned against the fatal delusion of trusting to inferior Places of Instruction, and of imagining those years, in which all the drudgery of Literature should be undergone, to be of little Moment.

T H E
P L A N.

ON READING AND PRONUNCIATION.

WE have so many Treatises on the Art of Speaking, that some may deem the subject exhausted: But were that the case, a total silence upon so material a part of Education would not easily be justified; especially as almost every Writer, and almost every itinerant Lecturer upon Oratory, inculcates an Idea amongst Mankind, that the Clergy in general neither practise nor understand the true Method of reading. Some of the Clergy themselves have encouraged this unaccountable prepossession, and have endeavoured to persuade the World, that whatever useful Knowledge may be acquired in Schools, the knowledge of speaking must be obtained from the Play-house. Nay, it is invidiously asserted, that our Churches
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are less frequented from the very improper manner in which the duty is performed. A reasonable Enquirer will be apt to conclude that a Want of Religion is partly the cause, and that he who worships God with an honest heart is not fastidious or censorious with respect to the qualifications of his Pastor. The most popular are far from being the most judicious Speakers. An Embassador of Christ, truly sensible of the dignity of his office, will disdain to sacrifice it to ambitious and mercenary views, or to injudicious and empty applause.—That eminent Actors may be of singular service, were injurious to deny; but even they have led their Pupils into some errors; they have for the most part a pronunciation somewhat unmanly, and unsupported by good authority; for Supremacy is not yet granted to them. A few instances may suffice: *Nachure* for Nature, *Crea-chure* for Creature, and *Skuper* for Super, and Kind is pronounced upon the Stage in a manner not to be expressed by Letters. If they misunderstand some parts of the Liturgy it cannot be matter of surprise that they read them improperly; if humble, lowly, penitent and obedient, in the Exhortation, and if the Doxology of the Lord's Prayer, contain no Climax, then some other Method than theirs must be adopted. The manner also of addressing the supreme Being which some
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of them have taught, is at once absurd and disgusting: Instead of that reverent humility and devout consolation with which every true Christian addresses his Creator, Redeemer and Sanctifier, one would suppose them terrified and looking at a Spectre. Of the Propriety of Action in the Pulpit, which so many have recommended, and so many have adopted, I confess to have met with no convincing proofs either in speculation or practice. A calm and serious Mind is not affected by those gesticulations, which either arise from the turbulence of passion or the ordinary pleasures of imagination. Foreign Preachers are no Authority, their Style more resembles common discourse, and is perhaps better adapted to the genius of the several nations in which they live.

It is a matter of very great and very just concern to the liberal and discerning part of Mankind, that children learn at a very early period those provincial inaccuracies, of which they are unable through life to divest themselves. The evil begins in the Nursery and the Kitchen, and passes unobserved till it can scarce be removed. Hence they are sent to a Grammar School, with Habits so confirmed and Organs of Speech so perverted, that Herculean Labour will not always be successful. But the hours which are spent in read-

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ing News-papers, History, &c. &c. afford many Opportunities of correcting the Pronunciation; which can never fail of being attended with considerably good effects, where there is a disposition soaring above meanness and vulgarity.—Moreover, the success of all instructions in Reading, will in a great Measure depend upon the Understanding and the Taste of the Pupil, neither of which a Teacher can give. The general Rules of Emphasis must be inculcated from particular instances, and it is often found that a good voice and a good ear will enable a very slow person to read over what is read to him with tolerable accuracy. But unless he enter into the Spirit of the Writer, his reading is but Mimickry; and place any new Composition before him, you will then find how little able he is to apply and to practice the Rules of speaking.

And as the progress of the best Understanding is gradual, much more so than Men arrived to maturity imagine, it has always appeared to me dangerous to exact from young people sonorous and vehement Enunciation. If the Emphasis be good, and the Articulation distinct (and the utmost endeavours are used to make them such), loud Vociferation may be left to those troublesome Members of Society known by the Name of Spouters. Nor does that Confidence, which many
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are anxious to create, seem natural or desirable at an early age: Modesty and Diffidence are not only ornaments but virtues in every period of life, particularly in the days of youth and inexperience. The practice of performing Plays has a tendency to lessen such Modesty and such Diffidence; and many applauded Performers have from their early success become afterwards offensive to all around them. It will be said that this is an argument drawn from the abuse—But who would not if possible run from the snare, which has beguiled so many? Of all the Talents which Men possess, that of speaking well is most intoxicating. Nor does the bad effect end in Vanity: It often makes Men more attentive to the manner than the matter, to the harmony of a Period than to the Sentiments which it is intended to convey.—And whatever our modern Writers upon Oratory may say, with whatever poignancy of Satire they may enumerate the ridiculous Tones and awkward postures of our publick Speakers, yet surely it is more desirable that they should utter good sense, however ungracefully, than give ornament and lustre to trifles. If all the qualifications necessary to an Orator can be united to a moderate degree, we may still hope that Entertainment and Instruction will be found in all our publick Assemblies; and if the Speaker should rise with a blush, and begin with a slow and a

faultering Voice, he may take refuge under the example of the most eminent Orators of Antiquity, and may conciliate the affections of his Audience by the respect and reverence with which he addresses them. A Writer would be blamed who should bring forth every reflection arising from his subject, for the Reader expects some deference to private judgment: The same deference is required from a publick Speaker, and if he seems anxious to point out whatever appears more particularly worthy of regard, he will unavoidably give offence by virtually charging his Hearers with ignorance or inattention. But much more will he offend if the violence of his voice or action should go beyond the force of his sentiments and expressions.

The proper management and various inflexions of the voice can only be learnt by long and frequent Practice. Abstract Rules and a Course of Lectures in Oratory never can teach them, any more than spelling Dictionaries can teach the Pronunciation; for in this there are niceties, which Vivâ Voce Instructions can alone exemplify.—The peculiar Imperfections of each Pupil can only be pointed out by constant care and attention, and the Teacher's ears are offended by a repetition of the same mistakes and the same inaccuracies; he is under the necessity of employing all the arts of
Ridicule

Ridicule to remove them. If this diligence prove successful, then good Rules and good Examples will add something to the stock of Oratorical Knowledge already acquired; and the Pupil after reading Cicero and Quintilian, may peruse Lectures on Elocution delivered in our own Language, and may be enabled to distinguish what is manly and dignified from what is effeminate and merely theatrical.

OF RHETORICK.

IT may not be thought improper to add in this place a few observations concerning Rhetorick, which, according to the old Institution, was taught in the University of Oxford; but though Candidates for the first degree are examined in that as well as in Grammar, yet the practice of modern times presupposes both to have been taught in Schools. The mode of teaching Rhetorick therefore must not be passed over in silence. A mechanical Repetition of the names of Figures without some knowledge of their use and their powers, is but a dull, a tedious, and an unprofitable employment. When we are reading Cicero de Oratore, Quintilian, and Longinus, a Pupil will

will be qualified to receive information concerning the origin, the nature, and the intention of Tropes and Figures, how they may be used as Ornaments in Composition, how they may be continued with Propriety, what will bear the test of strict Criticism, what are puerile, what are nugatory. And as young people are particularly captivated by Rhetorical flowers, they may then learn how to prune the luxuriancies of diction, and to please the imagination without offending the judgment.

Any of the common Editions of Farnaby may serve the Purpose, but of those which have fallen in my way, Farnaby illustrated, printed for Etherington, York, and published by the late Mr. Holmes of Pontefract, but without his name, seems to claim the preference.

O F G R A M M A R.

IT is a common and a just subject of complaint that such a Variety of Grammars should be taught in this Kingdom; the inconvenience is obviously felt whenever a School is changed, and such a Change happens to a Majority.—It does not appear to me that one Grammar has so great a Superiority

Superiority over another as to justify the discordance of practice. Some of them indeed profess more compendious or more accurate Methods, which please superficial Observers. But to reduce the Number of Declensions and Conjugations is useless, when a diversity of formation still remains; and to descend to Minutiæ in Elementary Instructions, when these Minutiæ can only be understood after long practice in Composition, only adds to the Labour of the Instructor, without any addition, except of toil, to the Learner.

The English Rules of the common Accidence are made use of till the Pupils have acquired sufficient Knowledge for the Latin Syntax; besides the fluency in Latin which the repetition of this last gives them, some proper additions and illustrations more suitable to Proficients are to be found in it, and are specified in a comparative view of both. Syntax, after all, is sufficiently intricate and complicated, and is seldom thoroughly understood till the very conclusion of a School Education. That we decline Nouns and conjugate verbs more from Memory than from Grammatical Rules few will deny, and yet as the knowledge of Words is of considerable use, as there are some of rare occurrence, as there are others irregular in their formation, the irregularity of which might escape notice,
and

and as the task of repeating *Propria quæ maribus, Quæ genus, and As in præsentī*, is in the upper seats no great trespass upon time, there surely can be no great reason why it should be discontinued. Even according to the Practice which prevailed so generally forty or fifty Years ago, it will supply Beginners with a Vocabulary, though they do not understand the Rules.

As soon as the Latin Prosody has been taught, we enter upon the Greek Grammar; the greater and the earlier attention is paid to that Language, because of a common and a just complaint in our Universities that their Students are more frequently found deficient in this than in any other Branch of Education, and because such a defect is least likely to be overcome by private diligence. The Latin Language on many accounts is more familiar and more congenial with our own: It engrosses much of our time, many of our compositions, and some of our conversation. It is learnt even by a comparison with the Greek, by repeating the Greek Grammar, and by construing Greek Authors. The variety of Greek Measures is but ill explained in the common Prosodies, and no where so fully as in Dr. Morell's Preface to his Greek Thesaurus. The anomalous Verbs are imperfectly laid out in all our Grammars, but Scott's and Busby's claim
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a preference: In other respects, the Eton and the Westminster Grammars seem nearly equal, and are used promiscuously. Valla, Vigerus, Labbe, and Kuster, together with Erasmus de Copiâ Verborum will supply such information concerning Syntax, Quantity, and the structure of sentences in each Language, as cannot fall within the design of common Grammarians.

While we are engaged upon this subject, an enquiry may be made concerning the mode of teaching English Grammar; I am fully persuaded, whatever may be asserted to the contrary, that it is seldom understood but by those who learn two Languages. Long practice enables many intelligent persons to read, speak, and write with propriety, who have no distinct idea of the eight parts of Speech, yet even among them, upon strict scrutiny, some hidden imperfection might be found, which common candour will pass over in silence. In learning the Grammar of the Latin Language we unavoidably learn the Grammar of our own. Dr. Johnson or Dr. Lowth will be of use in collecting together the scattered observations which in every Lesson and in every English Exercise, the Teacher makes upon the Pronunciation, the Orthography, the Syntax, the Idiom, and the Prosody, and for many of which he was probably first indebted to
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them. They who are most strenuous for an English Syntax formed upon the Latin Plan, similar to that which was published by the worthy and industrious Mr. Ward of Beverley, are not aware that the time taken up in learning, and exemplifying its rules in reading and writing, would be sufficient for learning the Rudiments of Latin. It is therefore the highest imprudence to give up the certainty of being instructed in one Language, and to hazard the certainty of being properly instructed in the other.—Harris's *Hermes* is only adapted to cultivated Understandings, and must be reserved for riper Years. For the accommodation of such as are intended for the Church, Leusden's *Epitome of Buxtorf's Hebrew Grammar* is taught, and so much of the Historical part of the Old Testament as may enable the Pupil to proceed suo Marte, or to attend a Professor with greater Advantage. In favour of the Masoretical Points, the Authority of Dr. Prideaux seems decisive, who wishes to have his Bible with Points, though he would have the Rabbinical Books without them. If the other Method of reading should appear preferable, it is easily learnt; only let the Learner be cautious lest it betray him, as it has betrayed Mr. Parkhurst and many more into an unwarrantable licentiousness of Criticism.—The quantity, notwithstanding what is found in Buxtorf's *Grammatical Thesaurus*,

Theſaurus, is undoubtedly loſt. The Flights of the Hebrew Poetry are inimitably ſublime; for an accurate inveſtigation of its Beauties, and an accurate expoſition of the Prophetick Style, reſource may be had to Dr. Lowth's Prelections and Tranſlation of Iſaiah. This Language will be found copious, nervous, and expreſſive: Its difficulties ariſe from a want of collateral helps, that is, from a want of Claſſical Authors to illuſtrate the particular Significations of Words. The learned in Oriental Languages are endeavouring every day to remedy this defect, by the explication of ſimilar Words ſtill preſerved in living Language. An excellent Specimen may be ſeen in Dr. Hunt's Diſſertations, published by Dr. Kennicott.

OF THE EXERCISES.

THE firſt Exerciſes muſt of courſe be Nouns and Verbs, after which follow Bailey, Clarke's Introduction, Willymot's Particles and Peculiars. Under this head may be ranked all Repetitions, firſt of Grammar and then of the Poets. Declenſions, Conjugations, and Rules of Syntax can only be remembered by a weekly Rehearſal of

some Part; and it seems no derogation that the Pupils are called upon every Saturday Morning to spell a certain Number of English Words. Much more ignorance in this as in every other instance, is found than could have been presupposed. The English Repetitions for the lower Classes, are from Gay's Fables, now and then from the Psalms or some other Part of sacred Writ; as soon as the Latin Poets are read, certain Portions are repeated every week; the same practice is observed in the Greek. When the Pupils are qualified to translate with tolerable success, their Translations are rendered into the Original the next Morning. The first and principal Use of exacting Verses, is to give them the knowledge of Quantity in both Languages, and which it is a literary disgrace not to understand. The necessity of adapting the Words to the Measure brings them acquainted with greater variety, and even Harmony is not to be disregarded: An habitual Attention to the comparative difference between the harmony of Verse and Prose, will add gracefulness both to composition and conversation; and he, whose ear is rendered delicate by such a study, will not easily by harshness, dissonance, and discordance, offend the ears of others. Themes and Declamations are the Prose Exercises: When the latter are in English, some popular subject, some Topic of the day is proposed,

proposed, to call forth a knowledge of common Life and common occurrences. That the first efforts in these compositions will be feeble and trifling cannot be denied, and that many never arrive at a tolerable perfection in them is also self-evident; but will it from thence follow that young Men should not be habituated early to communicate their thoughts in writing, and to do that upon Paper, which all are obliged to do in the ordinary intercourse of the World? Or can it be inferred, that because at first they are compelled to borrow from others, they will never be able to produce any thing truly their own? Or should Poetry be the amusement of their Youth, must it necessarily be their future Employment, and involve them in Poverty? An Author of any kind, for the Misfortune is not confined to Poets, is greatly to be commiserated, who cannot, with satisfaction to himself, engage in any of the Professions, because his accommodations will perhaps be scanty, and he may be compelled to publish with Precipitancy. Of which more may be seen in Dr. Goldsmith's State of Learning. But Merit is sometimes rewarded, and the very Sale of some Productions has given a decent Competency. The Works of Professional Men have raised them to the highest Eminence and Honours. It is a meanness, however, in liberal Institutions, to look forward to
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future Events; our duty, after recommending what is useful and ornamental, is to leave them to their natural uncertainty.

It is found requisite that the Classes should perform their respective Prose exercises extempore twice a Week; it makes them in some degree, what can never be affirmed of written exercises, the genuine performance of each Individual. To the higher Classes it gives a facility in the Latin Language, deemed of so much consequence, that the Statutes of Oxford make it a qualification for the first degree.

After all, taste and elegance in Composition cannot be acquired by Instruction;—they can only be acquired by long practice and the perusal of good Authors, joined to a competent share of natural Abilities.

OF RELIGION.

AS Religion is the interesting cause in which we are all concerned, a suitable attention to it must, of course, be an indispensable duty. The Catechisms are those published by Lewis and Wake,

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too well known to need recommendation : In the Course of reading the latter, it is usual to require a regular transcript of the passages of Scripture referred to in the Margin, and afterwards a weekly Latin exercise containing the substance of a section, in aid of which Dr. Secker's Lectures are recommended. To render the History of the Bible familiar, the Westminster Plan of sacred Exercises is followed, and it appears more eligible to read many Chapters at one time than to read them one by one : The Thread of the narration is more easily preserved, the general purport of a whole Book is better understood. It is also usual on Sunday Evenings to read the most approved Sermons of our eminent Divines, such of them at least as are of a practical nature, and levelled to young capacities. To exclude the Greek Testament from the number of School Books never appeared to me a Practice well founded—So far from giving into such a Practice, I have been encouraged by respectable authority, and the great Success attending it, never to lose sight of this treasure of divine knowledge. When the common difficulties of Language are overcome, it seems then reasonable to consider the general Scope and Design of each Gospel and each Epistle, to examine into the manners and customs of the Jews and Gentiles, and to enter minutely into every allusion ; not to
perplex

perplex young minds with doubts and difficulties, but to point out the difference between the Mysteries of Religion which none can explain, and the practical doctrines which are suited to every capacity, to recommend humility with respect to the former, and a conscientious observance of the latter. Nor are we here consulting the advantage merely of such as are intended for the Church: If we can engage the Laity in the defence of Religion, we have gained a material Point. The names of Sir Matthew Nale, Mr. Nelson, Lord Littleton, Mr. Waldo, and Dr. Burgh, will always be remembered with particular gratitude, and their Writings perused with particular attention, from their situation in Life. What progress infidelity and profaneness have made in other ages, is not so easily determined; one thing is clear, that they made a most rapid one in this; and the various appearances they assume, the various methods by which they conceal themselves under the pretence of reforming abuses, and removing vulgar Prejudices and Errors, ought to increase our diligence and our vigilance, lest part of the Condemnation should justly fall upon ourselves, and lest we should become answerable for those evils which we have not endeavoured to prevent.

Of

*Of the COURSE and MANNER in which the LATIN
and GREEK AUTHORS are READ.*

ENGLISH translations of the Cordery, Commenius, † and Erasmus only are allowed. Most of Phædrus's Fables are plain and adapted both in Style and Matter to young capacities. The Selections from sacred and profane Writers follow next, and cannot be sufficiently recommended. When the first Rudiments of Language are scarce understood, and the difficulties of Structure and Syntax are numerous, short and easy Narrations or moral Sentences are most desirable: And even Cæsar, whose Works follow next in Course, is not so plain as might be wished, but the plainest we can find. Obscurity is a charge falsely brought against Sallust; if his Sentences be affectedly concise, the sense generally lies upon the Surface, though the Dauphin Editor often mistakes and misrepresents it. The first Poet entered upon is Ovid, not from a conviction that his Language is so much easier to be understood than that of others, but because of the subject matter of his Metamorphoses; the fabulous history of Gods and Goddeses is so necessary to be known, that without such Know-

† I wish with Mr. Jones, this Book was generally used in Schools.

ledge no ancient Author can be perused with advantage or pleasure. Tooke's Pantheon seems properly to accompany Ovid.

As soon as the Pupils have been taught to scan, they are initiated in the Rudiments of the Greek Grammar, from whence they pass on to the Greek Testament, some Piece of Xenophon, Homer's Iliad, Epictetus, &c. by Simpson, Lucian Dialogues, Longinus, a few of Euripides's Plays, Thucydides, Pindar, and Herodotus. The Latin Authors next to those above-mentioned are Virgil, Terence, Horace, Cicero's Orations, Cicero de Oratore, Quintilian, Juvenal and Persius, Tacitus, and sometimes a Part of Livy. As the former of these Historians has been much admired for the ingenuity with which he enters into the private Views and Characters of Men, so to young people he seems to require more explication than any Writer in the Latin Language: The Encomium bestowed upon him by Mr. Gibbon, though particularly applied to his Treatise de Meribus Germanorum, will prove, if any proof be necessary, the truth of this observation. The mutilated passages are also innumerable, and the assistance of a Teacher may be useful in preventing ineffectual Researches or forced Interpretations, when a consistent meaning can no longer be found.

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The Greek Authors are construed sometimes into Latin, sometimes into English, at discretion. It is a vulgar error that the Greek Idiom more resembles the English than the Latin. The formation of these two learned Languages is similar in their Nouns, Verbs, Propositions, and in short in so many particulars, that scarce a day passes without pointing out many Resemblances, whereas the examples in support of a contrary opinion are extremely few: Like other opinions hastily adopted, it has become current for want of examination. A taste for verbal Criticism is seldom acquired in Schools, and yet without it few good compositions can be expected: All that can be done is to shew its necessity and its use by examples that occur in exercises and in reading, to introduce and encourage habits of accuracy, and to leave the rest to future diligence and experience.

OF THE ENGLISH BOOKS READ AND
RECOMMENDED TO BE READ.

THOUGH it fall not within the regular Plan of a Grammar School to admit very young Children, yet as they are sometimes admitted, it may not be amiss for this reason, and also for the sake

of others, to hint, that Newbery's Books best answer the Purpose: Nor will the Editor, I hope, be offended, if I take the liberty to recommend an alteration of the long and latinified Words, for shorter and plainer. Perhaps it would create a greater reverence for the holy Scriptures, if they were less read in little Schools: The well-known passage in Horace, Vilebus in Scholis, &c. tends to confirm this opinion. The Books above-mentioned are followed by Doddsley's Fables, the Pleasing Instructor, the Moral Miscellany, Stretch's Beauties of History, and Enfield's Speaker.

Geography is taught in the third or fourth year, first from Cowley by way of Question and Answer, afterwards from Salmon or Guthrie and Cellarius. The Knowledge of it is improved by requiring Maps, however imperfect, by referring to places mentioned in the Classics, in History, and in the News-papers: Need I observe by the way how useful these last are to make the Pupils acquainted with the common occurrences and transactions of life, and with the intelligence of the day? For the same Purpose the Annual Register and Monthly Review are recommended to the senior Classes.

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Though it cannot be expected that young people in the early part of Life should acquire a very extensive Knowledge of History, yet it appears desirable that they should learn as much as their capacities will admit. Accordingly, compendious Histories of England and Rome are read two or three times a Week, to which is added Trusler's Chronology, but the utility of it must depend upon themselves. He, who has a pleasure in reading History, will always find encouragement, and may be accommodated with Goldsmith's History of England, Stanyan's History of Greece, and Rollin's Ancient History. If he can go still further, his Friends will doubtless be willing to supply him; especially as such a Kind of Study is best suited to the Holidays.

Nor does it seem improper to read a short natural History; an early curiosity is thereby excited, and a Learner, as he advances in the School, may proceed to the perusal of Goldsmith's Animated Nature, Nature displayed, and Derham's Physico-theology.

I have now gone through those parts of Education which fall under my own particular care, and it may be objected that our Learning is too much in Miniature: But it should be considered
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that the Understandings, which we endeavour to improve, are in Miniature also ; and much more so than any one unexperienced in teaching a number would ever imagine : So that it is no wonder, if very intelligent and very liberal Parents are some times disappointed in the progress of their Children, when the Teacher himself suffers continued disappointment, must often repeat what he supposed was already remembered, must often explain what he supposed was already understood.

ON THE OTHER BRANCHES OF EDUCATION.

THE usefulness of French, Dancing, Musick, Drawing, Writing, and Accompts, is so little called in question, that a long dissertation upon it would be superfluous. Only let me be allowed to mention, that they are severally taught or omitted according to the discretion of Parents and Guardians, and particular care is taken that one Branch may not interfere with another. As to Writing and Accompts, so generally useful and so generally required, we appropriate an hour and a half of each afternoon to them, and employ a greater part of the Morning in Classical Instruction, that no

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Loss may be sustained. The practice of writing Copies is useful, till the Learner can write well; afterwards it is better to transcribe remarkable passages from good Authors. And by the way, the apprehensions of some may be lessened, when they are informed, that no exercises are admitted but such as are neatly and fairly written. If any accident should require more time than is usually set apart for the Purpose, the Learner may be accommodated. After a perfect Acquaintance with the several parts of Arithmetick, I have sometimes read with the first Class two or three of the first Books of Euclid, that when they appeared before a College Tutor, they might not be embarrassed at the beginning.

Long experience, after all, proves how necessary it is in such Seminaries, that he who presides, should support the authority and enforce the injunctions of all his associates; nor are they offended by any inspection of his, as well knowing that it argues no distrust of their diligence, and more effectually secures the diligence of the Learners.

ON THE HOLIDAYS.

SOME are offended at the numerous Holidays observed in Grammar Schools, little considering that additional Exercises are required, sometimes more laborious than the common Lessons. A cessation from business is one thing, and a change of it another. Having learnt by experience that few are willing to employ themselves, I take the greater care to furnish employment, not to preclude relaxation and bodily exercise, but to guard against idleness and dissipation. In the Vacations the disposal of the Pupil's time is left to his Parent or his Guardian, who with a very little trouble may employ him more usefully than in a common Task, often hastily performed, deferred till the last moment, or made a plea for a longer Stay. But without some employment, a Month's intermission is by far too long: Surely no indulgence, no solicitation of Friends, should increase it. Others have been alarmed at the length of time taken up in the business of a School, and are willing to persuade us that Health and Spirits are sacrificed to it, not considering that some of the time is squandered away by every one; and that as the Exertions are but feeble, their continuance must compensate for their

their weakness. General institutions are calculated for those, whose Understanding and Diligence are in a Mediocrity, and the rest either go beyond or fall short of them: Additional employment may be found for the more ingenious and the more studious, while many allowances must be made for inferior abilities and more languid application. If the least Spark of ambition can be raised, it should be encouraged, and as the Minds of Children open at different ages, we must not pronounce too hastily upon their future proficiency, in as much as perseverance overcomes the greatest difficulties and frequently surpasses even the most favourable expectations.

ON THE CHOICE OF A CALLING.

Dr. JOHNSON has elegantly described in the Character of Polyphilus, the numberless inconveniences which the most elevated Understanding and the most unwearied Diligence may sustain from a change of Profession, and yet he very easily overthrows the common precept of consulting the Genius, because no one can tell us by what Methods the Genius may be known. In most cases, where outward circumstances of convenience

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or necessity do not prevail, inclination gains the ascendancy, and no error is so common, as that by which Talents are improperly estimated. There is, however, a certain degree of excellence, to which diligence will carry the slowest, and they probably think it no crime to engage in that, "*quod non pessime faciunt.*" Great abilities are the lot of few, and it is fortunate for the World, that much of the business of Life can be transacted without them; that when they are wanted, they are generally at hand, and that the discoveries, the opinions and experiments of the most eminent in all ages, may be consulted by the present. Under such Encouragement a young Man may proceed, and let him resolve not to dwell on the inconveniences of his own situation; for in every Profession, and in every Study, there are some things tedious and unentertaining. And if this be the case in acquiring a necessary knowledge, he must also remember that his Practice will be attended with many disagreeable circumstances, so elegantly described in the Paper before alluded to, that I need not repeat them.

To banish caprice and inconstancy is a fruitless expectation; something will be gained, if we can diminish their influence. If the following Method should appear visionary or impracticable, no great
Mortification

Mortification can arise from having failed in an attempt, which has never been successfully made. If it be difficult at all times to fix a choice, of which there may be no reason in future to repent, this difficulty is still greater in proportion as the choice is more early. The practice therefore of consulting Children eight or ten years old ought to be exploded. If they have been sent to a Grammar School at the age mentioned in the Introduction, they will at fourteen have acquired a competent share of Learning for any but the literary Professions; they can be informed of most of the conveniences or inconveniences attending every employment in Life, and some conjecture may be framed with what diligence and ability they will fill their future Station. When that Station is once fixed upon, they cannot be too often reminded of the necessity of adhering to it, and how ungrateful it were to perplex and embarrass an indulgent Parent by idle discontent and new proposals.

If the intended Profession be not, strictly speaking, literary, for Learning is an ornament to every Profession, there will be some branches of Knowledge, which it may be necessary to cultivate with more particular assiduity; perhaps some new Language is to be learnt, perhaps the military Exer-

cises are to be practised either for use or as a liberal accomplishment; for these and such like Purposes, the two following years may be appropriated; as a hasty introduction into Life is the source of many evils already felt and every day increasing——Even in the Army, it is loudly exclaimed against by the rational and considerate.

To him, who laments the hardships of that Station which choice or chance has allotted him, it is some consolation, that many intervals from labour and anxiety are granted him, in which he may amuse himself with a favourite Study. But of those hardships (be it said, without appearing ludicrous), want of success is the most common, and makes the deepest impression: The sources of disappointment are innumerable, and surely he, who knows how frequently Merit from being concealed or overlooked, is unrewarded, may learn patience and Philosophy from the Number of his neglected Associates.

An opinion, however, prevails, that Merit in the Professions of Law and Physick, must succeed; because no Man will make a compliment either of his Property or his Health. But Merit is often unknown for many years, and is not subject to the discernment of Mankind in general—

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The difficulty of particular cases, and the ingenuity with which they are managed, is seldom understood but by professional Men.

Politeness of address and fluency of expression find a way to almost every heart, and give popularity to the most superficial attainments. It were to be wished that Men of distinguished Talents would deem these inferior qualifications worthy their regard, to restore or to increase the dominion of good Sense, and to do equal justice to the World and to themselves.

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The delivery of patients cases, and the in-
genious, which they are managed, is to them
understand easily practical Men.

Persons of ability and fluency of expression
find a way to almost every heart, and give popu-
larity to the most important statements. It were
to be wished that Men of distinguished talents
would direct their interior passions, whereby
they might be enabled to increase the diffusion
of good sense, and to do equal justice to the
World and to themselves.

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Y O U N G G E N T L E M A N
D E S I G N E D F O R T H E
U N I V E R S I T Y, A N D F O R H O L Y O R D E R S.

DEAR SIR,

THE affection which long Intercourse and your own amiable disposition have excited, will not suffer me to remain unconcerned for your Welfare, even after you shall be consigned to Instructors infinitely more able. Permit me therefore to collect the scattered observations which you have frequently heard before, but which, however obvious, are not always attended to. You are shortly to be admitted a Member of the University of Oxford, and my advice shall be directed by its Institutions. But let me take this opportunity of cautioning

cautioning you against any improper Predilection for your own Place of Education. It cannot be denied that Men who have been eminent in one University, would have been so in the other (to say nothing of foreign Universities, which it were equally unjust and illiberal to disparage); and he whose ambition goes no farther than to perform the exercises assigned him, will never excel in any situation. The honours of which many are to partake, must not be granted upon conditions which few can execute. Length of time and change of circumstances have relaxed, in some instances, the severity of ancient discipline, and it is very desirable that every well-educated Person should be acquainted with some branches of Knowledge, which the Academical Plan could not properly comprehend.—I shall not presume to point out a Method of Study; the Books you are to read will be mentioned in the Course of the Lectures you attend, and such as are of a popular nature will be recommended by the Reviews and the Conversation of the day. The management of your time, as well as of your finances, must be your own. Of all the Plans which have been proposed, none seems to be more visionary than a tripartite division of the day, and a tripartite allotment of Books; and though the Morning be so valuable, that to squander it away in idleness is highly

highly criminal, yet particular hours of languor and lassitude will be found, in which you may usefully read what is more entertaining and requires less attention. There are, on the contrary, many hours of the evening, in which the Mind is clear and unclouded, and equal to the most arduous Undertakings. Variety in Study is a relief, but should not be too eagerly sought after; and in order that you may not be distracted by it, you will act prudently by preserving some main purpose in view, and by filling up intervals with such Books or parts of Books, as may be perused for a time and laid down again without inconvenience. Such as proceed in a regular chain must engage your more continued application. As the rudiments of Language are dry and unentertaining, so are also the rudiments of Science, not in the same proportion, but sufficiently discouraging to the most ingenious and the most diligent: Proficiency and perseverance render the Path smoother, and every day opens new Sources of Pleasure and Satisfaction.

It has been matter of some disputation whether the division of the Academical Year into Terms, be not inconvenient and improper. Were you to leave your College in every Vacation, you would certainly find it so; but as your Friends have wisely insisted upon a continued residence of at

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least eight Months, neither they nor you will have cause to wish for an alteration. In every Science you must read so many Books, as collateral helps to the Information you receive from your Tutor and from the Professors; and so many Books of History and the Belles Lettres in which Vivâ voce Instruction is not requisite, that your Vacations may be spent with equal profit and pleasure. Nor look upon the Classical Lectures with fastidiousness: To construe the easiest of them, is to translate extempore; and Translation, though deemed the business of inferior abilities—because they most frequently attempt it, and for a morsel of bread, yet well executed is not unworthy the most elevated Understanding. You will also see and lament the reason why more abstruse Authors cannot with propriety be read in large Classes.—It would be cruel to insult the misfortune of inferior Talents or of neglected Education. Amidst all your employments, never lose sight of your future Profession; a few hours of every Sunday usefully employed in the perusal of some Book of English Divinity, and of some Chapters of the sacred Writings in the Original Language, will be sufficient till the commencement of your Theological Studies. The Practice of reading the Lessons in Chapel in Greek, and now and then in Hebrew, is so obviously useful, that I would not have mentioned

tioned it, but with design to forewarn you against using a Common Prayer Book in any Language but our own; for this, to use Dr. South's ludicrous expression on another occasion, "is not praying, but studying."

You have often been reminded that ease and elegance in Composition can only be acquired by long and continued Exercise: The time is coming, when nothing puerile or trifling will be excuseable. If you suppose that the weekly Exercises are thrown together and the good and the bad treated with the same contempt, you may find yourself greatly mistaken; and even if the love of Reputation be not a sufficient motive, you must reflect that in these little efforts you are forming yourself to be the Instructor of Mankind on the most solemn and interesting Truths, and that those habits of indolence or industry you now acquire, will affect your Theological performances. As the practice of writing Verses is not very common in the University, it were to be wished that you would impose a Task of that sort upon yourself. The Subject for the Prize Poem may be taken, and whether you obtain the Prize or no, your knowledge of quantity will be kept up and improved: If you succeed, you will consider your success as a small encouragement, and recommendation in your Youth, but

not to be depended upon as a Criterion of distinguished Talents and superior Diligence.

The several Branches of Knowledge, which the Academical Plan requires for a M. A's. degree, need not be enumerated ; but as constant residence often terminates with the fourth or fifth Year, you will be under a necessity of anticipating what you might have no opportunity of learning afterwards. — The Lectures in Natural Philosophy and Astronomy are so popular and will afford so much Entertainment, that it is unnecessary to recommend them. The Avenues to Science are more easy than they formerly were : When Books were few, and Discoveries very imperfect, the Student was obliged to carry home as much as he could remember of a Professor's Lecture, and to write it down with much labour and difficulty. This Practice, though in some instances continued at the present hour, is in many others become useless, because the Memory may be assisted from written Treatises. A Multiplicity of Notes or Extracts seldom answers the purpose ; they deceive instead of assisting, they steal from the Mind what it would otherwise retain : Dates and References are an Exception. It appears above all things absurd to make Abridgments of History, which perhaps are never read afterwards, and which take up time sufficient for a
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second Perusal. But plain and easy as the Avenues to Science are, you will still remember that your Labour though more pleasant is considerably longer, because much more is to be learnt. The improvements of the two last Centuries, like the discovery of a new World, have doubled the extent of human Investigation, and have greatly multiplied the objects of curiosity. Other courses of Lectures, useful and ornamental, may be attended at your discretion.

To all other Studies that of the common Law, introduced by Mr. Viner's Benefaction, is no inconsiderable addition—Besides the present Professor's Lectures, in which, if a Divine may presume to judge from a printed Specimen, no diligence has been spared; you learn in the elegant Work of Sir William Blackstone, the principles of our excellent Constitution, and read with increasing Admiration the wise regulations of our Municipal Laws. You may, in some future day, be qualified to act as an useful Magistrate, or at least in your own Parish as an Arbitrator, an equitable and amiable Reconciler of Disputes. To quell them in their beginnings, to stop the Torrent before it become too violent, is worthy the character of a Preacher of Righteousness, an Ambassador of the Gospel of Peace.

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It is usual on these occasions to declaim against the Study of Politicks; but common curiosity will engage you in an attention to the principal publick Characters of the present times; their motives of action, their modes of thinking, will, of course, fall under your observation. Every long debate of Parliament will furnish you with matter of deliberation; the skill and ability with which many of them are conducted, will convince you that Oratory is not quite banished from amongst us. You will lament the prevalence, without entering into the animosities, of party; you will cherish in your breast a Spirit of independence, and you will never seek to ingratiate yourself with the Great, but by the prudence and liberality of your Conduct. The example of others will be an encouragement to you; for servility is no where more despised than in the Universities.

When the time of taking your Degree approaches, and what will soon follow, the time of entering into Holy Orders, your Theological Studies must be professionally entered upon; and as you are to remain in the University one year beyond the four, your easy access to Libraries will furnish you with such Books as you cannot conveniently purchase. It is so easy to learn which of these are most useful, that I will not trouble you with

with a Catalogue; only resolve to peruse some one System at least, and if you were to take a view of the several parts of Theology, as specified in Dr. Bentham's Syllabus, you can then consult your convenience and opportunity; you can begin with the more essential and pass on to others as your future leisure will permit. Religious Controversy must unfortunately make too considerable a part of your Study; you cannot otherwise give a satisfactory account of your Faith, nor answer the objections of Papists, Unbelievers, and Sectaries.—But concerning Predestination and the intermediate State of the Soul, never make enquiry, for all your enquiries will end in perplexity. Man only knows that his Will is free, and that after using his best endeavours, he must leave his future Destination to an all-wise and an all-merciful Creator.

You will begin to think of the composition of Sermons, and may probably remember what Cicero is supposed to say of himself, in his first Book de Oratore: But with submission to authority so respectable, I will propose a Method which appears more eligible. Our Language abounds with various and excellent Discourses upon almost every subject: When therefore you have made your choice, read over what you can meet with upon the same Topic, and fill your Mind, if I may be allowed the expression,

pression, with solid Information. That words will always follow when matter is collected, I do not pretend to assert, but in every exercise of this sort you will find Language flowing in upon you more easily, especially if you habituate yourself to pursue your argument and your plan, while the impression is deep and strong, and defer the correcting oversights and inaccuracies till one Division at least is completed. "If Method be the Soul of all Compositions," it is particularly the Soul of these; it assists the Hearer as well as the Preacher, and recalls the wandering attention. A spruce Essay without connexion may captivate the ignorant or superficial, but will neither edify nor please the rational and discerning. You, who have been so long acquainted and captivated with the elegance of Cicero, need not be further reminded how very consistent regularity is with brilliancy of thought and energy of expression.

To adapt your Discourses to the meanest capacities, you must use the plainest words even in preference to such as are more significant and emphatical; and if such as are of Latin Extraction should crowd in upon you, it will be extremely easy to alter them in the Pulpit. Perhaps we are all of us apt to pay too great deference to the more enlightened part of our Audiences. A proper
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fear of Criticism, and a due deference to the well-informed, may quicken industry and improve habits of accuracy; but while we endeavour to please Men, we should not forget that we are the Servants of God, and that five words delivered in plain Language, are preferable to five thousand in a Language not to be understood. Extemporary Sermons first acquired, and among some denominations, still preserve, popularity, from the idea of immediate inspiration: Yet if it were granted, why not, as Dr. Johnson observes, in the Closet as well as in the Pulpit? Whoever has heard Westley or Romaine, will allow that even Scholars cannot make them acceptable to a judicious Hearer; and though some of the expressions they use to captivate the vulgar, may be imputed to their Enthusiasm, yet many of their sentences are not what they themselves would make them upon Paper. The Doctrines of Christianity are not ours; but the dress and colouring are: we ought therefore to spare no laudable pains in rendering that Dress and that colouring amiable, natural, and dignified, like the Representation of Virtue in Prodicus's Hercules.

That most Subjects were exhausted, was probably a prevailing opinion almost a Century ago; but the Productions of later date have proved the

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contrary : And that the contrary is still true, will, I trust, appear both from your own diligent enquiries and from the industry of present and future Divines. All the Productions of Men are full of imperfections, some of which will be amended, but in this frail State can never be removed : It is every one's duty to lend some portion of assistance, to add to that knowledge and information which he has received from his Ancestors, and to attempt with diffidence and humility a solution of those difficulties, which lie fairly open to his investigation on this side the Grave.

ON THE
ENDOWMENTS OF SCHOOLS,
AND OTHER
EMOLUMENTS
OF
PUBLICK INSTRUCTORS.

THIS subject requires no small degree of delicacy. He that enlarges upon the utility of his own Profession, and endeavours to obtain for it additional encouragement, will appear to some actuated either by vanity or selfishness, soured by disappointment, and under the pretence of consulting the publick Good, only studious to gratify private resentment. It is no secret to his Friends that the Writer of this little Tract has had just cause of complaint; that, like his two Predecessors in the same Place, he was amused with Promises which meant nothing, or something worse

than nothing; and that he lost much time in improving a connexion, which probably will never be of service to any one, unless from express stipulation. But he is conscious to himself that a much better motive, than malignity will impute to him, influences his conduct, and that he shall despise the censure which he does not deserve. From the well known Observation that "necessity is the Mother of invention," and of diligence too, and from an enumeration of abuses which will exist under every Institution, it has been thought absolutely requisite for the good of the Community, that the annual Stipends of Schools should be narrow, and that Ecclesiastical Preferment granted to the Masters of them, would be fatal to their Improvement. For the same reason, the Gratuities are to be as small as possible, lest the Labour of fifteen or twenty years should secure an asylum and release the publick Teacher from his Employment, when he is no longer able to perform his duty. And it is greatly to be lamented that these opinions prevail among Men, who have a real esteem for Literature. We cannot therefore wonder that the more ignorant adopt them upon trust, and find refuge in the authority of the wiser and more enlightened. But before I shew the futility of such opinions, I must beg leave to premise that no comparison between our Appointments and
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small Ecclesiastical Benefices will be admitted, for a deficiency in one case is no remedy of a deficiency in another. Nor is any alienation of Property desirable in either. The History of the Reformation may remind us, that an attempt to prune Luxuriancies might be pernicious both to Branches and Roots: And surely Ecclesiastical Corporations have as plenary a right in their revenues as Civil, for they have only received what their Founders and Benefactors had a right to give. The nature of our Constitution, which leaves the disposal of Wealth to inclination and even caprice, which secures to a Father an absolute Power over his Children, and allows no action to be brought de inofficioso Testamento, encourages the acquisition, and gives a permanence to the possession of property, which, it is hoped, no innovating Project will ever endanger. It should moreover be considered, that those few, who hold the so much envied Preferments of the Church, have frequently obtained them at a time of Life, in which the fortunate among the Laity have acquired as much ease and much more affluence than Ecclesiasticks ever can hope for, that their own Families have the first and largest claims upon them, and that these claims are seldom satisfied unless from private Fortunes. Nor are the numerous eleemosynary Establishments of the Kingdom, or the
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private acts of munificence, which benefited Men are continually performing, to be left out of the question. From a general view of these, and of successful Litigations in the Court of Exchequer, the charge of avarice against the Clergy as a Body will appear to be ill founded. But if notwithstanding all these considerations, there should still remain some overflowings, let us leave every one to his own feelings and his own discretion, for the relief of indigence and misery is at least as indispensable a duty as the prevention of them. And if any member of the British Legislature should attempt to bring in a Bill for equalizing the Revenues of the Church, or even of the Bishops, let the same equality take place among the Laity, for there can be no greater right to plunder one part of the Community than another. Every Profession has its gradations, and the most censorious cannot deny, that the highest Honours of the Church have frequently been the genuine rewards of ingenuity, diligence, and integrity. The case of reforming the expenditure of publick Money is not similar: Government has no absolute, irrevocable Claim upon the People; the Supplies are to be accounted for, as they are granted, annually. Yet even with respect to publick offices, the warmest Advocates for OEconomy have agreed that neither the dignity of the nation at large, nor that
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of Individuals employed in such Offices, is to be sacrificed by mean Deductions and paltry Savings.

To return to our Subject.

The number of Candidates who appear upon every Vacancy in Grammar Schools would incline us to believe, that abilities and diligence equal to the office of teaching are easy to be found; and that nothing can be contemptible which is the object of pursuit to many. But let the pretensions of each Individual be examined, and the choice will be found more difficult than is generally imagined. Learning and Morality are not the only qualifications; Patience and Perseverance are absolutely requisite. Too many are compelled into the service through necessity, and cannot even moderately reconcile themselves to the drudgery of their employment. They find many difficulties which they did not foresee, and after having combated the obstinacy of a Child without effect, are obliged to undergo the unmerited censure of a partial Parent: And if that Parent have influence among others, they suffer in point of Profit as well as of Reputation. But should they have fortitude and resolution enough to surmount all these obstacles, there still remains one circumstance very ignominious and very discouraging, that the more
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faithfully they perform their duty, the less probability they have of obtaining easier provision. Much has been said of the gratitude of great and opulent Pupils, and much more than facts will justify. Private Instructors indeed generally undertake their office with some promise or some well-grounded hope of advancement. But he who sends his Son to a publick School is apt to imagine himself under no obligation to requite Services of which he partakes in common with a Multitude. The Claims of kindred and other connexions are likewise so irresistible, that even with the inclination, the Power of advancing a meritorious Instructor is not always at hand. Another discouragement in the way of Masters of Grammar Schools in the Country, is the practice of sending most of the Children of the opulent to be instructed in the South, a practice, which, when a proper Place is fixed upon, has its use. This therefore should but the more induce such as are able to encourage those Seminaries which are necessary to their own Vicinity; otherwise they will in a short time be consigned over to Men of the meanest attainments, and that this has already happened too often, every one's experience will enable him to prove;

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But in what way, it will be asked, is this encouragement to be given? The answer is easy: In many.—First of all, wherever a House is wanted, let the People immediately interested make up the deficiency, fuitable to the reasonable expectations of the present times, care being taken that the Pupils may have certain Bounds, and be kept from any Communication with the Rabble of the Place. If the School be situated in a large Market Town, the Inhabitants have it in their power to lessen, if they cannot entirely remove the inconvenience.—In the next Place, wherever the appointment will admit of improvement, it seems reasonable that the Master's Salary, with that of others his Associates, should increase in proportion. For why should there be distrust or jealousy? Why not rather conclude that gratitude will operate upon a liberal mind? There are few appointments of sufficient magnitude to tempt a Master of a growing family to neglect his charge. Be it also observed, with all due respect, that if Ecclesiastical Preferments were more frequently given as Assistances or Rewards, this would engage Men of better abilities in the arduous office. It is not a small difference of income that can bring the studious from the pleasures of reading to the troublesome employment of instructing others. There is likewise a certain decency of station necessary to him

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who presides over a School: Extreme Poverty and Dependence would render him contemptible in the eyes of them, who ought to revere him. Nor can we tell whether the fear of being reputed austere might not tempt him to relax discipline and to resign some essential part of authority. Should his Pupils once suspect that their continuance is necessary to his well being, they will soon take the advantage, and disobey with insolence, because with impunity.—Whereas the Teacher is never situated precisely as he ought to be, till his Pupils are convinced that he is both able and willing to part with every one of them, rather than give up one tittle of his lawful power. Nor is it to be denied that an early introduction into Life, and a relaxation of domestick discipline, have sapped the very foundation of Scholastick Authority. For almost every Year presents us with some instance of insurrection in the larger Schools; even in smaller, little attempts are made, though much more feeble, and much less known. He, who is sensible of the importance of his Trust, will disdain to court popularity by mean compliance: He will leave such a conduct to those, who open Schools as they open Shops, who call in Teachers as Journeymen, and please the unthinking and the indulgent by a most servile obsequiousness, and by professions equally vehement and vain to render the Way of Knowledge

Knowledge more compendious and easy. In short, he will use his utmost endeavours to stem the Torrent of licentiousness; but his Labour, at all times sufficiently heavy, will increase with the evils against which it is directed. The publick Instructors both in Schools and in the Universities will frankly own that the fatigue of communicating Knowledge bears no proportion to that of combating wayward Inclinations, and enforcing a general regularity of Conduct. And that the whole Life of any one should be spent in such an employment, that his health and spirits should be sacrificed to the publick good, that while almost all others find the *Otia tuta*, he alone should be compelled to retain his office when he can no longer fill it with satisfaction to himself and others, is disgraceful to that Community, wherein he might be easily rewarded. If, after all, Masters of Schools are to be looked upon with so jealous an eye, that their speedy promotion would be deemed a check to their diligence, what objection can be made after a Probation of twenty Years? With respect to private gratuities, let me only be permitted to remark, that like those given to Physicians, they should be proportioned to the Ability of the Donors; nor can the honorarium quiddam deserve the name unless it be also suited to the increased expences of liberal subsistence and liberal Education. The rich, on both occasions,

occasions, will do well to recollect that they are making a compensation for the poor as well as for themselves.

Thus with great plainness of speech, but sincerity of intention, I have been induced to plead the cause of my Profession, and happy should I have been had it found a more able and more disinterested Advocate. Interested, however, as I am, I most sincerely wish that many of much higher Pretensions stood upon the same Ground even with myself, they would have less reason to complain, and yet would find themselves under no temptation to relax their diligence or to convert their appointment into a Sine-Cure.



F I N I S.